THE EAGLE AND THE BODY;

DESCRIBED IN ONE SERMON PREACHED BEFORE QVEENE ELIZABETH of precious memorie, in Lent. *Anno* 1601.

By WILLIAM BARLOVV Doctor of Diuinitie, now Bishop of *Lincolne*, Newly called for, and set foorth.

* * *

Luc. 17. 37.

Aquila in ardua petit nidum suum, vbicunq; Cadaver fuerit statim adest.

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THE EAGLE AND THE BODY.

LV. 37.

He said vnto them, *Wheresoeuer the Body is, thether will the Eagles be gathered together.*

WHich words may bee handled, either as a *Parable* IN Scripture, or as a *Text* OF Scripture; as it is a *Prouerbe* at randome applied, the vse is manifold & generally *Morall*: as it is a *text*, ioyned to the Precedents, the doctrine is

comfortable and properly *Spirituall*. If I intended the first, I might enter that common place out of *Seneca* and *Solomon*, that *varietie* of *obiects* discouer the *Diuersitie* of *Natures*, not onely in *Beasts* led by fancie; as in the same field the *Bee* sucking the *Flower*, the *Swine* turning vp the *Root*, the *Bird* knapping the *Seed*, the *Goat* cropping the *Herbe*, the *Kine* pluckiug the *Grasse*: To keepe the word of this *Text*, at the same *Carkasse*, the *Eagle* seizing vppon the *whole*, the *Rauen* digging at the *Eyes*, the *Glead* dragging at the *Entrailes*; but also in *Men* ouer-awed by affectiō, the bootie of *Profite*, or *Pleasure*, or *Honour* alluring *Them*, as they are seuerally disposed. So might I, withall, surview all *Places*, where the desire of these make the concourse most frequent. And thus begin with the *Court*, a full *Bodie*, the fatnesse and marrow wherof, hath fetcht many *Eagles* from all corners; in so much, that *Prouerb* hath begotten *Prouerb*, *No fishing to the Sea, No seruice to the Court*: because no booty

bootie ſo gainefull, no gaine ſo eaſie, no office ſo affected, as thoſe of *this Place*. Which I ſpeake not out of enuie of their deſire, but with prayer for a bleſsing on the *Royall Foundreſſe*, and onely to ſhewe how it doth moralize this *Prouerbe*, *That where the* BODY *is, the* EAGLES *will* RESORT After that, wee might behold the *Church* in this land; THAT *Body* ſomtime plethorical & goodly, though now (with the *Prophet*) it may truely cry, *My leanneſſe, my leanneſſe*; ſo long it hath beene a *Prey* to the *Eagles* of the *Epicene* gender, both *Hees*, & *Shees*, that it is become σκελετὸν not σῶμα, rather an *Anatomie* of *Bones*, then a *Bodie* of *Subſtance*: a true ſpeech, but perhaps too bitter, and therefore I leaue it, and onely preſent it, as fulfilling this *Adage*, That *where the* BODY *is*, *the* EAGLES *will* FLOCK. And from thence wee might paſſe, to the *Conſiſtories* and *Courts* of both *Lawes*; and ſee, how many *Eagles* haue lofted their *Ayries* for themſelues and their yong ones, with the gobbets and morſels pluckt and

Eſay 24.16.

Gen.15.11.
Eccles.10.1

carried from those *Bodies*; the *Fowles* not so greedily preying vpon *Abrahams* diuided flesh; nor the *Flies* more busily sucking the *Apothecaries* ointment, then the fatnes of those *Bodies* (the *Gaines* by those *Pleas*) hath allured *Students* and *Agents* to that profession and practise. And thus might I goe on in this veine of discourse, *tartly* in the particulars, and yet *pleasingly* for the varietie; because nothing now a dayes *pleaseth* more, then that which the *French-men* call *Escriture picquante*, *Satyricall Inuectiues*, both in *Pulpits*, and *Pamphlets*. Nor need I conteine my selfe within the *Land*, but might passe the *Seas* to *Rome*, the onely *Body* for our *malecontented Osprayes* to prey vpon, *Immunities* to warrant sinne, *Indulgences* to remit sinne, *Iubilees* for libertie, *Libels* of contumely, *Exemptions* from loialtie, *Pretence* of Conscience, *Promises* of preferment, *Faculties* for Treasons and Murthers of the *Lords* annointed, *Facilities* to climbe heauen, not by *Iaakobs* ladder (the *grace* of *Christ*) but by

by merit of *Saints*, and supererogation of *workes*: *that* BODIE, *these* OFFALS haue allured many of *this* NATION, with *Noahs Crow*, to flie out of the *Ark* without any mind of Returne, at least without any *good* mind if they returne: which iustifies this Morall of our *Sauiour*, *Vbi* CORPVS, *Ibi* AQVILAE. But *that* sense I leaue, and, (which is a *Prouerbe* in *Philo*) I come *a Chaldæo ad Philosophum*, from *Vultures* to *Eagles*, from *worldlings* to *Saints*, from the *Flesh* to the *Spirit*: and handle it as a *Context*, depending on the former words: obseruing first, in DIXIT, the wisedome and custome of our *Sauiour*; who, when he hath preached a *doctrine* of *terror*, doth presently salue it with a *Lenitiue* of *cõfort*: For the Disciples being affrighted with that thundring threat, of *the signes in Heauen*, and *warres on earth*: of *Ierusalems ruines*, and *the generall iudgement*: and *asking what should become of them, in this destruction of all things at the worlds end*, and *in this distraction of mens hearts being at their wits end*? Hee

tels them, that *while some are at the Mill making prouision for the belly*: others *in bed at their ease and in securitie*: others *feasting, at their sports and iollitie*: others *in the field, foraging for necessity*: the *affections* of his *chosen* shall rest only vpon *him*; meditating on *his* passion, imploring *his* helpe, apprehending *his* mercies, desiring the *sight*, and reioycing in the fruition of *his* presence: For *where the* BODY *is, thether will the* EAGLES *be gathered together*. And this is the meaning of our *Sauior* in these words; which being *Foure* principall, in them we may view, First, the *Booty* which is σῶμα, a substantiall *Body*, no imaginarie shadow; for *Eagles* stoope not to flies, much lesse to flying shadowes; and as Saint *Matthew* hath it πτῶμα a DEAD *Body*, for *Eagles* seize not vpon *Liue* men. Secondly, *Eagles* not *Rauens*, the dignitie of the Foules, *Birdes Royall*. Thirdly, συναχθήσονται, their *qualitie* and *affection*, sharpe of sent, and sharpe set, espying the prey a farre off, and hasting thereto a maine. Fourthly, *Whereseuer*,

Matt 24.28.

the

the *place* indefinite, which makes the affection infinite; for where there is no certaine place, the eager appetite will search euery place. So that the *Body* is *Christ*, and he *crucified*; the *Eagles* the *Elect*, and they *sanctified*: their *flocking*, their *affection* and that eagerly *sharpned*; the *Place*, his *Residence* and that *vnlimited*: Of these in their order.

Whereof that I may speake to *Gods* glory and your instruction, Let vs humble our selues in *Prayer* &c.

The *Question* being propounded by a learned *Deacon* to a Reuerend *Bishop*, why, in *One* and the same Chapter our *Sauiour* called *the word of the Kingdom* (the Gospell preached) by the name of SEEDE; and likewise doth intitle *the children of the kingdome* (Gods elect) by the name also of SEEDE? It is answered by the same Father, briefely and soundly, διὰ τὴν σύγκρασιν καὶ ἀναστοιχείωσιν, because the *Word* effectually receiued, as it were by *transe-lementation*, doth change the hearts of men into the nature

1. BODY. *Isidor. Pelusiot.*

Mat. 13. 19.

Ver. 38.

nature of it ſelfe; and makes *them* as holy in *affection*, as *it ſelfe* is holy by *inſpiration*. The like *queſtion* being moued, why our *Sauiour* in *this* place ſhould perſonally call *himſelfe the* BODIE, whereas the *Church* elſewhere is called *his Body*? an anſwere ſemblable may be truely ſhaped; it is by reaſon of that mutual *Coaleſcence* betweene *him* and his *Elect*; *they* not onely being *His generation*, in whom they *liue* and *haue their* Act.17.28. *being*, but by *ſpirituall regeneration*, being 2.Pet.1.4. made *partakers of the very diuine nature*; not μεταβατικῶς. tranſitiuely with any diminution in him, but μεταδοτικῶς *diſtributiuely*, as the *Fire* in the forge heateth the yron without *loſſe* to it ſelfe (which is the reſemblance of S. *Baſil*) Baſil. or as a *Seale-ring* imprinteth the forme vpon ditters things, it ſelfe remaining as it was, (which is *Philo* his compariſon) Philo. or as ten thouſand *Torches* may receiue flame from a *fountaine* of fire, and this no way diminiſhed (which is the Simile by (*Chryſoſtome*) Chryſoſt. or as the *ſpirit of Moſes* diuided be- Num.11.16.17 tweene the ſeauenty two *Elders*, himſelfe having

hauing neuer a whit the leſſe, which *Origen* applies to *this* purpoſe; *Chriſt* being the very *Body* and ſubſtance of all thoſe graces and vertues, which in the Saints of *God* are but accidentall qualities: for in HIM *dwelleth the* FVLNES *of the God-head* BODILY, and *from that* FVLNES *we all haue receiued grace for grace*. Therfore to *this* PREY the *Elect* do flie, & vpon *this* BODY they feed; both *vt corpus carnis*, as a *Body* INCARNATE; & *vt Corpus mortis*, as a *Body* CRVCIFIED; and *vt Corpus Gloriæ*, as *in heauen* GLORIFIED. From the firſt they receiue a treble vertue. j°. Their *Wiſedome* and *Knowledge*, for *no man knoweth the Father but the Sonne, and* HE *to whom the Sonne will reueale him*. The great Beau-Clerkes of Diuinitie (the Doctors of the Church) by the traditions of antiquitie, & the definitions of Councels, haue ſhewed themſelues cunning in finding out ſome rich and deepe veynes, and haue made both themſelues and others very wealthy, with the Ingots and wedges of *this gold*, as *Plato* and *Salomon* call the knowledge of arts in all kind: but

Origen.

Col.2.9. Ioh.1.14.

Luc.10.22.

in THIS *Bodie* (that is, in *Christ*) were the whole hidden mines, and the heaped *treasures themselues of all wisdome and knowledge.* Col.2.3.
His enemies confest it, *neuer man spake as this man doth*: And Saint *Paul* accompts all his fore-learning & skill (though very accurate) in respect *therof*, to be but *losse* and *doung*; and the *Oracle* from heauen twise, First in the riuer *Iordan*, and againe on mount *Tabor* inioynes an *Audite* EVM, as leauing all other, to *Heare* HIM: For, if an *Angell* frō *Heauen preach any* OTHER *doctrine then* HE, *Let him be accursed*. If some preferre *Philosophie*, as THAT wisdome to saluation, we note it for their *Heresie*. If others match the foure *Counsels* with the foure *Euangelists*, we tell them it is *Blasphemie*. If *Rome* obiect *Traditions* vnwritten, wee accuse them of *Vncertainty*. If any come with *Ecce hic*, to tell vs that *heere* or *there* is *Christ*, we beleeue him not, but take him to be either *larua Christi*, a false *Christ*, or *hostis Christi*, a meere *Antichrist*: Secondly maintaining, that the multiplied skill of the best *humane* knowledge, is but a shad-

I oh.7.46.
Phil.3.8.
Mat.3.&.17.
Gal.1.8.
Clem.Alex.
Greg.mag.
Ver.21.*hic.*
Mat.24.24.

dow

dow *compared* to *this* BODIE; yea the chiefe *diuine* knowledge to bee no other then a ſhaddow *deriued* from *this* BODY,: And therefore conclude againſt them *all* with the Diſciples, *Domine ad quem ibimus? Lord* WHETHER *ſhall wee goe?* THOV *haſt the words of eternall life.* And thus the EAGLES finding in themſelues *ſcientiam* not *ſufficientiam* (ſaith S. *Bernard*) *prey* vpon HIM, as he is *factus ſapientia*, *made wiſedome vnto vs*, and ſay with *Iehoſaphat*, *Cum ignoraueri-mus ad te leuamus oculos*, when our owne skill faileth vs wee haue reſort to THEE.

Ioh.6.68

1.Cor.1.30.

2. 2. From IT they haue their true *Righteouſneſſe*; becauſe the *iuſtice* which they haue by *nature*, is but *iuſtitia Gentiliũ*, not ſanctified by faith; what they haue by the law, is *iuſtitia Phariſæorum*, vnprofitable, becauſe vnpoſsible to be performed: yea, that which they haue by *grace*, is but *iuſtitia viatorum* inchoate and imperfect, before it be made vp with HIS *Obedience* imputed; For of HIM it was ſaid, *My righteous ſeruant ſhall iuſtifie many*. And the precept for that, is, *Credite in* EVM, Beleeue on HIM *which*

Mat.5.20.

Phil.3.12.

Eſa.53.11.

Rom.4.5.

iustifieth the vngodly.

Where, if the *French* hereticke in Saint *Bernard*, or the *Romanists* his Proctors in *that* Plea, shall obiect, IVSTICIA *sit* CVIVS *est*, *quid ad te?* the righteousnesse is *Christs*, whats that to thee? answere him with that *Father*, *Sit etiam* CVLPA CVIVS *est*, *quid ad me*; *the* FAVLT *was Adams also*, *whats* THAT *to* ME? *Match* them therfore together, *traducta culpa*, *indulta iusticia*, as *Sinne* is mine by *propagation*, so *righteousnes* is mine by *imputation*. *Peccatum in semine*, *iustitia in sanguine*; *Adam* deriueth *sinne* by nature to my *condemnation*, *Christ* bringes *life* by his obedience to my *iustification*. Yea rather, there is no *match* betweene them; for *if by the* OFFENCE *of one*, *many be made sinners*, *much more by the* OBEDIENCE *of one shall many be made righteous*, saith the *Apostle*: especially if *he* be THAT *One*, *Iesus the iust*; *Sit efficacior causa*, *vbi potior natura*; HIS *nature* was more *diuine* then *Adams*, HIS *power* therefore should be more *effectuall*. For which cause, the *Apostle* calls it περισσειαν χαριτος

Bern. in Epist.

Rom. 5. 19. 1. Iohn 2. 1.

Rom 5. 17.

χάριτος, the SVPER-ABVNDANCE *of his grace*; and so to IT the *Eagles* flie, and hungring after *Righteousnes*, seize vpon HIM as he is *Iehouah Iustitia nostra*, the *Lord* OVR *righteousnes*: and say, both with Saint *Bernard*, *de* TE *Domine suppleo, quod minus habeo in me*, that which we want in our selues, *Lord* we supply from *thee*; and with *Dauid* also, *Domine memorabor iustitiæ* TVÆ SOLIVS, *Lord* we will make mention of THY *righteousnes* ONELY. Lastly, from *it* they take the *Sanctitie* of their liues deportment, for *in* IM *there was no sinne*; *nor guile in his mouth*, whereas in *all other* men there is corruption: in the *best* men there is defection: yea, euen in his *Angels*, *vnfaithfulnesse hath beene found*: the *best* mens actions being like *Salomons* gold-worke, *a Lilly vpon a Piller*, and *a Lilly vpon a Piller*, rare and few: and therefore Saint *Paul* framing patterns to be followed, when he propounds *himself*, be ye *Imitatores* MEI, his command for imitation hath his *Sicut* of limitation *so* FARRE *as I am of* CHRIST. But elsewhere,

Matth.5.6. Ier.23.6.

Bern. 11

Psal.70.16.

3.

Esa.53.9. 1.Pet.2.22.

Iob 15.15.

1.Reg.7.19.

1.Cor.11.1.

Ephes.5.1.2. where, when he wils them to be *imitatores* DEI, he restraines not *that*, but *walke in loue* (saith he) *as Christ loued you*: who is not, as the holiest men [*Sanctus*] holy in themselues, but [*Sanctificans*] making others holy: so himselfe sayth, for their sakes SANCTIFIE *I my selfe, that they also may be* SANCTIFIED. Therefore the precept for *that* is by the *Apostle*, *Videte* EVM, *Looke vpon* HIM, who neither contracted sin by pollution, nor cómitted any sin by actuall transgression. So that the *Eagles* herein *resort* to *him*, as he is, τὸ ἅγιον, *that* HOLY *thing*; & as S. *Peter* counselleth, frame their *holynes*, *secundum eum, qui vocauit Sanctum*, according to *his* Sanctity, which, being himselfe *holy*, called them so to be. And all this they receiue from THIS *Body*, as he was *Corpus Carnis*, in his flesh conuersing in the world. But yet, saith S. *Bernard*, when I haue fed vpon him, calling vnto him for the *first*, that is, *knowledge* and *wisedome*, with the *Prophet Dauid*, *lighten thou mine eyes that I may see the wonders of thy law*, &

Ioh.17.19.

Heb.12.2.

Ioh.8.46.

Luc.1.35.

1.Pet.1.15.

Bern.

Psal.119.18.

SA-

SAPIENS *sum*, and I *become* WISE: for the *Second*, I requested him with the same *Prophet*, not to *remember the Sinnes of my youth, but record his mercies*; & IVSTVS *sum, and so I am* IVSTIFIED: for the *last*, I pray him *to guide me in the way of Eternity*, & *sic* SANCTVS *sum*, and so I become holy: notwithstanding *all* this, saith he, my *wisedome*, by his instruction; my *righteousnes* by his imputation; my *sanctity* by his example and direction; yet, *nisi* SANGVIS *eius interpellet pro me, saluus non sum*, vnlesse this *Corpus* proue *Cadauer*, and this *Body* of FLESH, had beene a *Body* of DEATH, *saued* I could not be: *in illa instituit, in hac restituit*, saith the same *Father* elsewhere. For *vita in* SANGVINE, surely, our substance and sustenance is from *his* DEATH, as *Sampson* was fed and refresht by the DEAD *Lion*. For what can bee so strong to worke *Death*, which is not weakened by *Christs* DEATH? The wrath of a *Prince* is the Messenger of *death*, saith *Solomon*; and wee were borne *filii iræ*, the sonnes

Psal.25.7.

Psal.139.24.

Bern.

Iud. 14.9.

Prou.16.14.

ſonnes of *his* wrath, by whome *Princes* raigne. Seize we therefore vpon this *Body*; taſte wee *and ſee how gratious the Lord is*; and there we ſhall finde *God* and man reconciled by his *death*.

Pſal.34.8. Rom.5.10.

The wages of ſinne is death, and in ſinne the beſt of vs are conceiued. Search therefore the VVOVNDES of *this Body*, and behold thy *Cure* in his *gaſhes*; for by *his* STRIPES are we healed. Say not with *Cain*, his indignation is more thē can be ſatisfied; *my ſinnes greater then can be remitted*: ſtir not from *this Body*, but looke into the HOLE of his ſide *pearced*, and ſee his *heart bleeding* in compaſſion of thine infirmities; and feele his *bowels melting* at thy repentance. The ſauour of this DEAD *Bodie* drawes all the *Eagles* vnto it, *cum exaltatus fuero, &c. When I ſhall be* LIFTED *vp, I ſhall draw all men vnto me.* This is the *Trumpe* of our profeſsion, *we* REACH *Chriſt and him* CRVCIFIED; the *triumph* of our conſolation, *God forbid, we ſhould reioyce in anie thing but in the* CROSSE *of Chriſt*; The *ſub-*

Rom.6.23. Pſal.51,5.

Eſa 53.5.

Gen.4.13

Heb.2.14.18

Ioh.12.32.

1.Cor.1.23.

Gal.6.14.

ſtance

ſtance of our *Sacraments*, we are *Baptized* into his *Death*; and as the Iewes, in their *Paſſeouer* did eate their *Lambe*, *aſſum*, SLAINE and *roſted*: ſo in the *Euchariſt*, we eat this *Body*, *mortuum & paſſum* DEAD and CRVCIFIED. And thus the *Eagles* feed on him, as he is *factus Redemptio*, made vnto vs Redemption; and ſay (with S. *Bernard*) *quod ex me mihi deeſt vſurpo mihi ex viſceribus Domini*, the defects in our ſelues, the *woundes* of our *Lord God* ſhall make good. But as the *Angels* moued the queſtion, *why ſeeke we the liuing among the* DEAD? *hee is not heere but is* RISEN: true, for as it was *impoſſible* that hee ſhould bee holden of *Death*, ſo ſhould it haue beene *vncomfortable* to vs; becauſe, *if in this life onely the hope were in Chriſt, of all men the beſt men ſhould be moſt miſerable*. Their ſtate no better then the *Iſraelites* deliuerance by *Moſes*, freedom from the *Egyptian* ſlauery, but no poſſeſſion in the land of *Canaan*; a redemption from *Hell*, but no inheritance in the *Heauens*. And therefore as *Corpus mortis*, his crucified Bodie had an *Oportet* a neceſsity adioyned,

Rom. 6. 3.

1. Cor. 1. 30.

Bern.

Luk. 24. 5.

Act. 2. 24.

1. Cor. 15. 19.

Luc.24.26. Phil.3.21. ioyned, *thus it must be*: so *Corpus Gloriæ*, as Saint *Paul* cals it, his GLORIFIED *body* had the *Expedit*, a necessary conuenience so to be. By his *Bodie* INCARNATE and DEAD,

Iohn 16.7.

Iohn 14.2. *Parauit nos mansioni*, he made *vs* fit for *that* mansion; but by the last, *parauit mansionem nobis*, hee prepared *that* mansion for *vs*.

August. Cōcerning the first, he *died* saith S. *August.* *vt patiamur*, to make vs patient if we suffer for him: by the last, he excites our hope, *vt potiamur*, that wee shall also reigne with him. Therefore, though he be placed in the heauens, without returne till the finall iudgement; yet the *Eagles* (his *Elect*) seize euen *there* vpon him by their *Praiers*, as their *Intercessor*; accompting mediation by *Saints* (as by fauourites to the *Prince*)

Rom.8.34.

Amb. in Rom. with Saint *Ambrose*, a courtly reuerence, no celestiall courtesie, no canonicall custome; acknowledging *him*, with S. *Iohn* to be the ONELY *master of requests*: the very presenting of his man-hood glorified,

1.Iohn 2. 1.2. vnto his *Father*, being the *sole* interpellation for vs; and no *other* Prayers, either preuailing with *God* or auailing vs, but those

that are concluded *per Christum Dominum nostrum*, by Christ Iesus our Lord. Secondly, they resort by *hope*; that as he tooke vpon him our *Bodie*, and after that was taken vp to the right hand of his *Father*: so, though our *Bodies* corrupted prooue *Esca vermium*, and buried, bee *semen terræ*; yet wee hope that he will *chaunge our vile Bodies, & make them like to his* GLORIOVS *body*. And so cõclude with S. *Paul*, *We know that when this* domus è luto, *this Tabernacle of earth is mouldred away, we haue* structurã in Cœlo, *a building eternall & euerlasting in the Heauens*: and thus much for this BODY. The summe whereof is breefely, that of the *Apostle*, *that of our selues we haue no sufficiency*, but *what we haue, it is of* CHRIST. All *knowledge* without *him*, but *Prudentia carnis*, either ignorance or vanity; al *righteousnes* not *his*, *pollutio panni*, staines and filth, all *holines* not from *him*, *scoria obducta*, sinne gilded, ciuility not Christianity: any *challenge* by merit, a presumptuous arrogancy, *atchieuement* of heauen, an impossibility: All the *Sacrifices* before him *Vmbra præcedens*,

I oh.16.23.

1.Cor.15.42.

Phil.3.21.

2.Cor.3.5.

Rom.8.7.

Esa.64.6.
Pro.26.23.

Heb.10.1.

dens, a shadow vshering this *Body*: all after him *Vmbra sequens*, resemblances *thereof*: remembrances gratulatory, not oblations propitiatorie: Briefely, *Inuocation* of any besides *him*, a sacrilegious blasphemy. The conclusion, S. *Bernards* exclamation, *quis non post illum, ad illum libenter, atq; alacriter currat?* What is he that will not cheerefully *flee* vnto *him*? *qui & ab errore liberat*, who rectifieth our errors in opinion, and cleereth our ignorance by *his doctrine*: *errata dissimulat*, couereth the sinnes of *our* life with *his righteousnes*: *merita viuendo tradit*, makes vs vertuous by *his example*: *præmia moriendo conquirit, sedendo largitur*, purchased rewardes for vs when *he suffered*, and giues them vnto vs now that *he is glorified*? But the swiftnesse both of the time, and these *Fowles* carieth vs to the *second parte*, namely, the *Eagles*. To trace *Plinie* or *Aelian* for the varietie of *Eagles* were a course easie, but a discourse tedious: to follow the *Allegorists* in *moralizing* their qualities, were, as S. *Basil* saith, to make an *Eagle* no *Foule*, nor to giue the *Scripture* the true

Vers.

2. Eagles.

Basil.

sense:

sense: For so might I to such *great-men*, who, with *Pyrrhus*, desire to bee called, and show themselues to be *Eagles*. Some, trusting to the *strength* and length of their *winges*, popularly beating the ayre, pleasing themselues with their soaring ambition, Flying so *high* out of *compasse*, till finally they slie themselues out of *breath*. Others, with the *sharpenesse* of their Talents *griping* their Tenants with inexorable oppression in their contracts; and plucking out the very heart of their *Creditors* by an execrable defalcation of their *debts*. Others, which is the comparison of *Theophrastus* chucking and crying ouer the prey which they haue found *dead* (not *slaine* by themselues) so glorying in their nobility, not *purchased* by their vertue, but *traduced* by birth. But leauing these *moralized* EAGLES; the two principall & most proper qualities of these *Fowles*, are their LOFTIE FLIGHT and their SHARPE SIGHT; which the holy man *Iob* obserueth (to which place, I doubt not but our Sauiour alludeth.) So that, without controuersie or

Iob. 39. 32.

or *violence*, the *Fowle* heere resembleth the *Soule* of man: for, as among all the *Birds*, to the EAGLE is ascribed *maximus honos, & maxima vis*; so the *Soule* within vs, is the part more honourable, but the force thereof most admirable. First, for the *lofty flight*, *that* expresseth the *mind* of euery man, as he is a reasonable creature, much more as hee is a regenerate Christian. For the *Soule* of man, by the confession euen of *Aristotle*, being θύραθεν καὶ ἐπιθυρον, an *infusion* celestiall, no naturall *traduction*; for *that* cause by *Philo*, called *Cæli apospasma*, a very arrachment or a cantle pulled from the heauenly substance, cannot conteine it selfe within this *Lumpe* of flesh; therfore, as the beams of the sunne, though they touch the earth, and giue life to these lower creatures, yet are still in the body of the *Sunne*, from whence they are darted: so the *soule*, though it dwell and be confined (as that *Iew* speaketh) either within the *filme* of the braine, or in the *heart* of these our bodies, and conuerseth with the senses; yet *hæret originis suæ*, saith *Seneca*, it still aspireth vp-

Philo.

Seneca.

ward

ward, & *there* will haue her *being*, whence shee hath her *beginning*. Whereupon the *Philosopher Heraclite*, and *Clemens Alexandrinus* the diuine, inferre an excellent position; that *anima sicca est sapientissima*, that the *soule*, which, being in the bodie, is not surbated with trauelling *cares*, nor surfeitted with excessiue *riot*, either *solid* or *liquid*, is more fit for diuine contemplation; as the *drie exhalation* is sooner carried into the *higher Region*, then the *moist vapour*. And this meant *Plato* by his *anima alata* in his *Phædrus*, where hee giueth winges to the *soule*, by which the vnderstanding soareth vp *ad diuinum verum*, to the chiefest trueth, and the *will* not resting but in *diuino bono*, in the chiefest good. Wherefore the *Stoikes* haue placed their *Philosophers*, *ex superiori loco ad homines, ex æquo ad Deos*; *higher then men, equally with their Gods*: signifying thereby, that they are, either as *Gods* among men, or rather as men liuing, on earth, the *life of Gods*; not affrighted with terror; not houen with aduancements; not dejected with wants; not captiuated to passions. If then

the

the *mind* of their *contemplating Philosopher*, a naturall man, doth thus surmount; much more the *minde of true Christians* (possest with the *Spirit* of *God*) enlightning the vnderstanding; working vpon the will; sanctifying the affections; by the power whereof, *consedere nos fecit* (saith the *Apostle*) *hee hath made vs sit in heauenly places*: where being mounted *super altitudines terræ* (as *Esay* speaketh) *aboue all the loftie towers of the earth*; from *thence* saith *Chrysost*. *Cuncta tanquam muscas vident*, like true *Eagles* they ouer-looke all the allurements of the world, as *Gnats* and *Flies*. There hee beholds the *valley* of *Baca*, and there hee ouerlookes the *hilles* of *Basan*; the lower and higher places of the earth, saith *Gregorie*, in the *first* he descrieth *losses, contumelies, pouertie, baseneſſe*; and *those*, euen the most worldly minded, will flie ouer and tread vpon: on the *other*, the *glory of Soueraigntie*; *sublimitie of honors*; *blandishment of subiects*; *confluence of wealth*; *profit by gaine*; *high* in the view, *great* in the desire of men, not yet led by the *spirit*: All which, to this *Eagle* thus

Ephe. 2. 6.

Esai. 58. 14.

Chrysost.

Psal. 84. 6.
Psal. 68. 15.

Greg. in moral

Rom. 8. 14.

chus lifted vp aboue these hils, and his heart fastned where *this* BODIE is, in the *Ioyes* of *Heauen*; *Lord*, saith Saint *Gregorie*, *quàm abiecta sint cernitur quæ alta videbantur*, how base & meane do they appeare to the *iudgement reformed*, which before appeared lofty in the *imagination corrupted*? THEN he accompts the gold of *Ophir* but *Ilia terræ* the entrals and garbage of the earth, no *food* for *Eagles* to seize vpon: the pleasures of the world, but *lilia terræ*, lillies of the field, more delectable in show then durable for continuance; *no stay* for *Eagles* to perch vpon: Titles of *Honour*, but *folia venti*, the leaues of vanitie; a gnathonicall blast, the breath of the chaps, a fleshly paire of bellowes (as the *Philosopher* tearms them) too weake an *ayre* to carry vp an *Eagle*. Briefly, all the *allectiues* vnder the heauens, πρὸς ἓν τοῦτο κρινόμενα saith *Nazian*: compared to this *one* BOOTIE, are vnto him (as the *Apostle* accompts them) *Damnum & stercora*, losse and dounge; as the holy *Preacher*, *fumus aut funus*, a vanitie or vexation; as *Cæsarius* in *Nazianz*. *Nugæ & delirium*, a folly and mad-

Psal.121.1.

Greg.

Iob.28.1.2.

Nazian.

Phil.3.7.

Eccle.5.15.

Nazian.

Chrisostom. madnes; as *Chrysostom*, a *shadow* or a *dreame* yea, *lesse* then them both; with *Plato* οὐδὲν καὶ οὐδενὸς ἄξια, *nothing* and *worth nothing*: All the possessions and indowments of the whole world with the *Prince* of *this* world (when he sets them out to the best) this *Eagle* may accompt a *glory*, but the word is δόξα, that is a *glory* in *opinion*, not so in *deed*. Therfore He *vseth the world, as though he vsed it not*; and what state soeuer he hath, he is therewith content. *Siue vir desideriorum*, as was *Iob*; whether he be a man fauoured of the *Prince*, dignified with honours, magnified for deserts, applauded by the people: yet is he not houen vp with surquedry, nor swelleth with ambition, if thwarted in suits; or kept low, either by the malalent of fortune, or malice of Informers or misconceipt of superiors; yet is he not moued to discontentment, much lesse to rebellion. But what the *Poets* faine, of *Eagles* laying their egges in *Iupiters* lap, fabulously; that doth he by *Dauids* counsell truely; and, with *Esay* his *Eagle*, flying vp to *Heauen*, casts his whole burthen vp-

Plato. Luc.4.6. 1.Cor.7.31. Phil.4.11. Esay.40.31.

on

on the *Lord*: hee trusteth not in *Princes*, their fauour is mutable, their bodies are corruptible; not in friends, who, like the waters of *Tema*, in a moysture they swell, in a drought they faile: Sacrificeth not to his *net*, relies not vpon his meanes, and policie, which often produes either the *Spiders Web*, or the *Cockatrice egge*, a folly or a destruction: but with *Ieremies* EAGLE, that builds his neast on *high*, he rouzeth himselfe with the *Prophets* comfortable question, *whom haue I in heauen but* THEE, *and what is there on earth that I desire in comparison of* THEE? And this is *speciale specimen electorum* (saith *Gregory*) the speciall argument whereby yee may know a *right Eagle*, the chosen child of *God*. This being proper but to *One* kind of men, saith *Philo*, who, with *Moses*, building their Tent without the host, farre from the host; with *Elias*, being stript of their cloake (these outward and worldly impediments) still hauing in their eye *Maries* obiect, that same *vnum necessarium*, conuerseth with *God* γυμνῇ τῇ διανοίᾳ with a mind requested

Psal.55.22.

Psal.146.3.4.

Esay.59.5. Iere.49.16.

Gregory.

Philo.

Exod.33.7.

2.Reg.2.13.

Luc.10.42.

from all earthly thoughts: And these are they, saith he, which are so often in Scripture called *viri Dei*. For there are *viri terræ*, men of the earth; such, as with the *Giants* of the old Testament will build with the
Gen. 11. 4. *Eagles* [*Let vs build* (say they) *a Tower*] but it is, that they may haue a *name* on *earth*; that by an vnlimited ioyning of house to house; office to office; honour to honour; they may professe themselues of that humour in earnest, which Saint *Peter* fell into by amazement: *Let vs build* vs HEERE a *Tabernacle*: an infallible note, he will not
Philo Gbi supr. say of a *reprobate*, but certainly of a worldman, not yet *regenerate*. And there are *Viri Cœli*, as the *Chaldees* and naturall *Philosophers*; who, in the *height* of their vnderstanding, could pierce the clouds, discouer the motions of the heauens; the influence of the starres; the proprieties of times; the impressions in the aire; the periods of Empires; yea, metaphysically inquire into the nature of *God* himselfe: and yet come farre short of the first, whom he calleth *Virum Dei*, *the man of God*; whose mind

lifteth vp by the *Spirit* of God within him, liueth in the earth, as *in terra obliuionis*, in a land where all things are forgotten, and is as a dead man to the world; because his life is hid with *Christ in God*. Therefore, as Saint *Hierom* speaketh, *in his mundanis nolit esse perpetuus*, in these worldly things he affects no perpetuity, because the place is ABOVE, where he purposeth his ETERNITIE. And this is the first propertie of the *Eagle*, following the *Body*; euen to the very heauens: and the conclusion for it, is that of the Prophet, *Beatus qui ascensiones in corde disposuit*, Blessed is that man who hath set his heart to the VPWARD. The second is the SHARPE SIGHT of the *Eagle*; because *the naturall man cannot perceiue the things that be of God*. For though his vnderstanding (which *Nazianz.* calleth τὴν διάνοιαν ἀπηρτισμένα the eye and lampe of reason) be piercing sharpe, able to enter euen the secrets of nature, yea, to the deepenesse of the *Abyssus*, yet the farthest *Horizon* it can reach is, as *Clement* saith, that which may be made manifest by demonstration; whereas the *spirituall* man discerneth all

Psal.88.12.

Col.3.3.

Hierom.

Psal.84.5.

Nazian.

1 Cor.2.10. the *deepe* things of *God*, euen that most profound mysterie of *this* BODIE, *God manifested in the flesh*; and making it the obiect vnto the eyes of *Reason* and *Faith*, shewes the different vse which they make thereof. First, as it is *Corpus Carnis*; that it should be conceiued in the wombe of a Virgin, without the helpe of man; heere *Reason* Gen.18.12. like *Sarah* laugheth, the *Philosopher* stumbleth: yea the *blessed virgin* her selfe (at first) demurred with a *quomodo? how can this be?* Then, as *Corpus mortis*, that our *God* should *die*, and his *death* giue vs *life*; the *Iew* stormes at the follie; the *Grecians* count it a reproch; yea, *Peter* himselfe gaue Mat.16.22. it an *absit*. Then, as *Corpus Gloriæ*, that being *dead* it should *rise againe*, euen the disciples themselues (not hauing as yet the *spirit*) tooke it Luc.24.11. λῆρος, as a *feigned thing*. But the *Eagles* eye, which *Philo* calleth *fidem oculatam*, faith illuminated by the *holy Ghost*, Philo. in that strange *birth* acknowledgeth a diuine *miracle*; in that shamefull *death*, a glorious *victorie*; in his *returne* from *death*, an assured *hope* of *glory*. And the reason of that diffe-

difference is giuen by Saint *Augustine*; for that, as the eye if it be either *blind* or *purblind*, cannot perfectly discerne the cleerest obiect: so (saith he) *animus pollutus*, or *turbatus*, a mind *defiled* with sinne or *troubled* with worldly cares, *Deum etiam præsentem videre non potest*, cannot see God though he were present with them. But, as the same Father writeth of the *Eagle*, that being aloft in the clouds, shee can discerne *Sub fruticè Leporem, sub fluctibus piscem*, Vnder the shrubs a Hare, vnder the waues a fish: so Faith, being *Eagle* eyed, can with *Moses* in a bramble bush see the maiestie of God; with *Abednego* in the *fierie Ouen* see the presence of *Christ*; with *Elizeus* in the streightest siege, an army of *Angels* to defend him; with Saint *Paul* in the heape of afflictions, behold a *weight* of glory prouided for him. And so much for the second propertie of the *Eagle*, belonging onely to the Elect; the summe whereof is that of *Hilary*, *Hoc officium fides profitetur, &c.* THIS *is the proper office of* FAITH, *to attaine that which neither wit, nor reason can reach vn-*

August.

Matth.6.23.

Exod.3.2.

Dan.3.25.

2.Reg.6.17.

Rom.8.18.

2.Cor.4.17.

Hilar.

to

to. The concluſion, that prayer of the diſtreſſed Father, *Lord I beleeue, helpe thou mine vnbeliefe.* The third followeth, συναχθήσονται, they will *flocke* or *be gathered together*; wherein many things are worth obſeruation, if time would ſuffer. Firſt in the præpoſition συν the *joint* reſort and *Communion* of *Saints*, both in their inward man; for howſoeuer they bee, either *triumphant* in heauen, or *militant* on earth; or *diſperſt* in place; or *vnequall* in condition; or *aliens* in nation; or *differing* in ſome circumſtance of opinion; yet *congregabuntur*, there will be among them a *vnanimous coalition*, aſwell mutuall betweene themſelues, in charitable affection, as alſo in a concurrent deſire of this *one* BODIE, which is their head, *Chriſt*; profeſſing the ſame *Faith*; reſting vpon the ſame *hope*; holding the vnitie of the ſame *ſpirit* in the bond of peace: So, for their outward man alſo, euen theſe bodies which whether conſumed by fire; or ſuncke in the ſeas; or deuoured of beaſts; or rotted in their graues; or quartered (yea minſed by tyrants; yet *congregabuntur*, they

Mar.9.24.

1.Ioh.3.18.19.

Ephe.4.3.

ſhall

ſhall all be *gathered* in one place, and bee ioyned with the ſame *Chriſt*, to ſit with him in his *Throne*. Secondly, the verbe it ſelfe ἀχθήσονται, no tranſlation doth fully expreſſe it, hauing more in it then *reſorting* or *gathering*, bringing with it a violence of *drawing* or *driuing*; and that double, either *paſſiue* from *this* BODIE, the ſight & ſent therof alluring the *Eagles*; the power, grace, and merits of *Chriſt* attracting the deſire of the *elect*: or *actiue*, they inforcing themſelues to flie vnto him, notwithſtanding all reſiſtances, either outward or inward; neither *height* nor depth, nor *life* nor *death*, neither *Angels* of heauen, nor *Diuels* in hell, nor *terror* of law, nor *torture* of conſcience, can ſeparate them from *this prey*. Thirdly, in the moode and tenſe, [WILL BEE,] *their inclination* working with the attractiue of this *Body*. For *Aquilarum hæc præda eſt, non Graculorum*, ſaith *Chryſoſtom*, be the *Body* neuer ſo full, and the Sauour neuer ſo ſtrong, *Popingaies* and *Parrots* haue no mind vnto it, but the *Eagle* preſently *flies*: the *will* of the Saints *co-operateth* with the

Apoc.2.21.

Rom.8.39.

Chryſoſt.

grace of *Christ*: of *Saints* I say, not of *men*. For in the beginning of our conuersion, and intertainment of our first affections vnto *good*, the *will* is not *agent*, for it is meerely *passiue*; but after that the heart of *stone* is made an heart of *flesh*, it worketh with *grace*, not by the *naturall* power, but as *prepared* and seconded by *grace*. Which doctrine is grounded vpon that distiction of S. *Paul*, *Gratia* IN *me* & *gratia* MECVM, *His grace* WITHIN *me was not in vaine, but I laboured more then they all, yet not I, but the grace of God* WITH *me*: and vpon the Spouse her affection, DRAWE *me*, there is the power of *grace*; *We* WILL *runne after thee*, there is the *will* co-operating therewith; *for he draweth him that is willing*, saith *Chrysostome*. If any *resist the holy Ghost*, *him* hee *draweth* not, for *as many as are* LED *by the spirit are the sonnes of God*, LED not *hailed*; because in *leading*, as there is a *force drawing*, so is there a *voluntary following*: and *the spirit is willing*, saith our *Sauiour*, though *the flesh be weake*. But of this enough. The summe whereof is, that of the *Philosopher*, *animus*

1 Cor. 15. 10.

Cant. 1. 3.

Chrysostom. Act. 7. 51. Rom. 8. 14.

Mat. 26. 41.

est vbi amat non vbi animat, the *Soule* is where it *loueth*, not where it *liueth*: euen that of our Sauiour, *where the treasure is, there will the heart be also*. The *Soules* of *Gods* children, whether *conioyned* with the body, affectionately *conuersing* with *God* that gaue them; for *Our conuersation is in* HEAVEN: or *separated* from the body, actually *returning* vnto *God*, who first imbreathed them; still they are with *him*, either *heere* by *affection*, or *there* by *fruition*. The last word followeth, the *place* [WHERESOEVER.] *In my bed I sought him*, saith the *Spouse*, *but found him not I searched the streets for him whom I so loued, I sought him but got him not; I met with the watchmen, and inquired of them for my beloued, I asked but they told me not*: In the end, *hauing found him, I tooke hold on him, and left him not*. This is that which I sayd in the beginning that *where it knowes no certain place*, the EGAR APPETITE *will search* EVERY *place*. WHERESOEVER *he* is, his chosen will *Flocke* vnto him, in his *word* they *beleeue* him, in *Baptisme* they *indue* him, in the *Eucharist* they *eate* him, in the poore they *releeue* him;

Matth. 6. 21.

Phil 3. 19.

Eccle. 12. 7.

Cant. 3. 1. 2. 3.

him; in his *life* they followe him, in his *death* they *trust* in him, in his *Temple* they *glorifie* him, on *earth* they *affect* him, in *heaven* they *injoy* him. *They will follow the Lambe* WHERESOVER *hee goeth.* To him with the *Father*, &c.

Apoc. 14.4.

FINIS.